*173 we have just noted, would have formed an unbreakable bloc
614 if both elements had not been affected by the ferment of dissociation referred to in the course of this study.

The to-da derived the larger portion of its prosperity from
● [487] the Niger. Communication and transport could most easily be maintained along this artery, and it was the need to make the greatest possible use of the river that brought about the organization of the Somono.

Etymologically, the word Somono simply means "fisher-
[101] man." Like any trade practiced exclusively, professional fish-
[564] ing involves a certain loss of standing, and that is why the Somono are said to be people of caste. This status is especially due to the supremacy of the clan over the Somono, without whom it could not have exploited the river.

614 After using force to annex them, Mamari added to their
564 number by assigning some of the furu-ba dyon' to the group, so
*173 that the Somono were soon closely dependent on the furu-ba. At the orders of the fama and his agents, they were required to
[505] maintain ferry service across the river, to provide river transport in both directions, and to pay a fee in kind on their catch, with the understanding that they could continue to live according to the traditional Somono customs.

In return, the Somono were under the protection of the clan and their leaders benefitted from the generosity of the fama. They would occasionally be given a share of booty. [324]

Little by little, the few original Somono families were lost in the flood of newcomers. These included: the furu-ba dyon' who had become Somono on orders from the fama; people of diverse origins who had adopted Somono status of their own accord because they found it better than their own; and finally, the children of both, who were Somono by birth.

It was likewise the exploitation of the property of the
[233] to-da that brought about a similar organization of the shepherds, or Peul. Let us first note that this term has no ethnic significance; it designates all who raise or watch over animals as a regular and professional occupation. Here, too, there is a kind of loss of standing, since a working shepherd could hardly do without a sponsor and must attach himself to a master. This is the case for

C. Statistics

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	Sheep Goats	Bovines	Horses	Asses
Bamako	64,987	49,425	6,227	10,356
Ségou	234,645	161,965	10,454 -5,165	12,159
Bougouni	17,360	29,197	431	1,651

Estimates for the three Bambara centers.

D. Products from Livestock

253 Meat -- The principal slaughtering centers are Bamako and Kayes.

439 Some of the available bovines are exported to Senegal. This is done from the Kayes circle by way of the routes: Néma, Timbesa, Nioro, Kayes; or Néma, Nara, Yelamano, Kayes. Others are sent to Guinea to provide meat for the workers in the gold placers of the Siguiri region. Some go to the Ivory and Gold Coasts, where the animals are sent chiefly from Mopti, with participation from the circles [487] of Ségou, San, and Niafunké. Numerous caravan routes penetrate to the Ivory Coast by way of Odienné, Seguela, Korhogo, Bouaké, and Boho-Dioulasso.

[255] Preserves are made in the factories of Lyndiane.

Leather -- Leather comes either from the slaughter houses or 281 from the bush. It is of mediocre quality because of poor preparation: the skins are dried in the sun, folded in two lengthwise, hair against hair, and tied together with a wire, ten to a bundle. About 600 metric tons pass through Bamako annually.

234 Milk and milk derivatives -- The cows are poor producers; most of the milk is furnished by the Moorish, Peul, and Toronké zebus. Butter production is primitive: the sour milk is put in calabashes, cans, or goat skins and shaken until it turns to butter. At Falaladji near Kayes there is a butter and cheese factory.

236 Wool -- The wool is generally used locally for weaving; only 439 a small percentage is exported to France. A great effort has been